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Preface:

Book Title: *My Work on Islam Volume 1*
Subject: There is none worthy of worship but Allah
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I am neither a scholar nor a mufti. I am unfamiliar with Arabic and Urdu grammar.

I named this book *My Work on Islam* because I did not copy and paste from any book or scholar; rather, I have written from my own understanding. Since I am not a scholar, please research each of my posts.

I have written about some issues learned from scholars and attempted reconciliation in some contentious matters, as well as made some personal ijtihad based on the Quran and Hadith. If I have made any errors, they are from me and Satan; if I have reached the truth, it is purely from Allah.

Some references have been provided, while many have not to avoid length. Discussion without Quranic and Hadith references does not have an impact because only the words of Allah make a person reflect. Nonetheless, whatever has been written was done with verses, Hadith, and the sayings of interpreters in mind. Still, please conduct thorough research and seek knowledge.

Our Lord, accept this from us; indeed, You are the Hearing, the Knowing.

• Monotheism & Polytheism:

Polytheism should be viewed from the following three (3) different perspectives. If even one of these meanings is found in any act or belief, it is considered polytheism; otherwise, it is not. It can be either forbidden or permissible.

First Perspective:
(Perfection)
It is mentioned in the Quran (meaning) that there is nothing comparable or similar to Allah in His being, attributes, or actions.

لَيْسَ كَمِثْلِهِ شَيْءٌ

Translation: Surah Ash-Shura - 11
"There is nothing like unto Him."

Allah's attributes are perfect. There is no deficiency in any of these attributes. If a

creature's attribute is considered perfect, it would create an equal or similar to Allah, which is polytheism. The attributes of anyone other than Allah are neither perfect, inherent, nor independent. A creature is non-existent, lifeless, and insignificant without the will of Allah. The being and attributes of a creature are from Allah and are subject to Allah's will.

Allah is "The Knower of the unseen," which necessitates complete knowledge because the knower of the unseen can access to any knowledge leading to gain perfect knowledge that's why proving knowing of unseen for anyone other than Allah is polytheism. Similarly, creatures do not have freedom in power, because freedom in power necessitates complete power.

It is evident that one whose knowledge encompasses everything also possesses knowledge of the unseen and, in terms of knowledge, is present and observing everywhere. Therefore, to consider a creature as present and observing everywhere is polytheism.

Attributing such power to anyone other than Allah, where they do not need any means to cause benefit or harm, is polytheism, which will be explained in the second perspective.

Second Perspective:
(Supernatural)
This perspective is similar to the first one. Attributing supernatural attributes and actions to anyone other than Allah is polytheism.

The essence of supernatural control is that the agent does not need any tool or cause to exert their action on the object.

Some attributes and actions of Allah are such that, in terms of words, they are also proven for creation, like hearing and seeing. However, Allah does not depend on any means to see and hear, while creation is dependent on means. If something is hidden from creation, they can acquire knowledge of it through means, and even that is under the will and command of Allah.

Even a prophet is dependent on means to gain knowledge. These means include revelation and miracles. However, the use of revelation and miracles is not under the prophet's control to be used whenever they wish to access any knowledge. Rather, Allah informs them of certain

unseen knowledge through revelation and miracles.

Similarly, fearing creation within the bounds of means is not polytheism. To fear beyond means is polytheism.

In the same way, creation depends on means to bring about benefit or harm, and even that is under the will and command of Allah. If Allah wills, creation can bring about benefit or harm within the limits of means, which will be explained in the third perspective.

Third Perspective:
(will)
It is polytheism to associate anyone other than Allah with Allah’s essence or to grant anyone independent powers and attributes where Allah’s will and decree have no influence. For example, if a king

appoints a minister and says, "Do whatever you wish; I will not interfere in your powers," this is a form of giving independent authority.

This includes coercive intercession. Coercive intercession means that Allah acts under compulsion from the intercession of someone other than Him. For instance, Christians believe that Allah does not accept (or listen to) their prayers, but Jesus (peace be upon him) will intercede on their behalf because Jesus is considered a son of Allah and Allah cannot refuse the request of His son. This form of coercive intercession is also polytheism, as denied in Surah Al-Ikhlas.

In this third type of polytheism, it is not necessary that non-Allah be given 100% authority for it to be considered polytheism. Even if limited powers are

given, it remains polytheism if Allah’s will and decree are absent. (100% authority, i.e., absolute power or perfect attributes, is indeed polytheism as per the first perspective. The phrase "100% authority" is used here to emphasize the understanding of the third perspective.)

When seeking help from creation within the bounds of means, one should always remember that only if Allah wills can creation provide assistance. Otherwise, it falls into the category of invoking others besides Allah (يَدۡعُونَ مِنۡ دُوۡنِ اللّٰه), which is considered disbelief and polytheism. The reason for this is that it implies Allah's will is weak, even though without Allah’s will, creation cannot do anything.

For example, if the concept mentioned is found regarding a medication like

Panadol, it would be polytheism if it is believed to be effective by itself, as if its effect happens automatically or if Allah had initially caused the effect but now His will and decree no longer play a role, meaning it is always effective regardless of Allah's will. This would be polytheism because it's a calling upon Panadol besides Allah.

If this polytheistic concept is not held and there is clear evidence, such as a reputable doctor stating that Allah can grant or withhold healing whenever He wills, then it is permissible. (The intention behind reciting Bismillah before any action is to seek Allah's help and blessings for the task.)

If there is no evidence, it would be considered an innovation. The source of

evidence for matters of the unseen is the Quran and authentic Hadith.

If someone holds any of the three mentioned concepts regarding the Prophet Muhammad (peace be upon him) or a saint, it is polytheism. However, if it is said that the Prophet or saint has been granted limited powers by Allah that are under His will and decree, and within the realm of means, to assist the living within their limited capacity, it is not polytheism. But since this is an issue of the unseen, evidence from the Quran and authentic Hadith must be presented. Acting without evidence falls into the category of innovation. (The Hadith states that anyone who deliberately lies about the Prophet (peace be upon him) will have their abode in Hell.)

In Surah Al-Ahqaf, Ayah 5, Allah says that the inhabitants of the grave are oblivious to the calls of the living until the Day of Judgment. The inhabitants of the grave are also dependent on means to hear and access knowledge of the unseen.

Therefore, addressing the inhabitants of the grave without the above-mentioned polytheistic concepts is pure ignorance. While this may not be polytheism, it poses a risk of disbelief due to contradiction with Quranic verses.

Intercession (e.g., ""**O Allah, grant me forgiveness for the sake of so-and-so person.**"") is also polytheism if done with the mentioned concepts, otherwise, it is a matter of debate among scholars whether it is permissible or not.

If any of the three concepts are found in an action or belief, it is polytheism; otherwise, it may be innovation and forbidden or permissible. This needs to be assessed in light of the Quran, Hadith, and clear evidence.

Worship:

Worship is the expression of the highest degree of humility and helplessness. This worship is the result of the aforementioned three concepts. It becomes evident that no one besides Allah is worthy of worship. Therefore, some scholars do not consider the oneness in worship (Tawhid in divinity, i.e., "There is no god but Allah") as a separate category of Tawhid because oneness in worship (Tawhid in divinity, i.e., "Lā ilāha illā Allāh") is the result of the previously mentioned concepts. "Lā ilāha illā Allāh" is the result of Tawhid in

essence, attributes, and actions, meaning that Allah alone is God because His essence, attributes, and actions are perfect and free from any deficiency or imperfection. Allah alone is the One with supernatural control and is described by supernatural attributes. Allah alone is the Being who is completely free in His will and decree, and He does not become weak or compelled by anyone's intercession. Thus, the inevitable result is "Lā ilāha illā Allāh."

For example, if we seek help from a human and they do not provide it, we may seek help from someone else or compel them through intercession, meaning we have means and ways. Humans, without Allah’s will, cannot provide help. Therefore, we are only relatively dependent on humans. However, before Allah, we are completely and truly

helpless, as when Allah withholds something, all creation combined cannot grant it. There is also no way to compel or weaken Allah. Allah accepts good deeds and prayers solely out of His grace and mercy, which is His favor upon us. This truth is as clear as the sunlight: that no one besides Allah is deserving of worship, meaning that only Allah is truly deserving of the highest level of humility and devotion. Allah demands that we acknowledge this truth and express "Lā ilāha illā Allāh."

The methods for expressing "Lā ilāha illā Allāh" were revealed to the prophets through books by means of angels. Allah does not accept every form of worship, as He alone is the Sovereign. However, if someone performs rituals on earth for anyone other than Allah with the aforementioned concepts, it is considered

polytheism, even though Allah will not reward such actions since they are not in accordance with Islamic law. Nonetheless, it is regarded as polytheism because it is done with the belief in the aforementioned concepts concerning others besides Allah.

Any action or belief that includes the aforementioned concepts is considered worship. Otherwise, the apparent form of worship, such as prostration, will be regarded as worship only if it embodies the concept of deserving worship. If none of the three concepts are present, it will not be considered worship and will not be polytheism. In previous scriptures, acts of prostration done out of honor and respect, which did not embody the mentioned concepts, were permitted for creation, such as when the angels prostrated to Adam (peace be upon him) or when Joseph’s (peace be upon him) brothers

prostrated to him. However, such acts of prostration are forbidden in our Shariah.

Similarly, swearing by anyone other than Allah with any of the three concepts is considered polytheism; otherwise, it is not.

Similarly, using amulets, talismans, or rings with any of the three concepts is considered polytheism; otherwise, it is not. Some Hadiths classify swearing by anyone other than Allah or using amulets as polytheism. Scholars explain that many people perform these acts with the mentioned polytheistic concepts, which is why they are classified as polytheism. Another reason is caution, as these practices are considered gateways to polytheism, and one should avoid them to prevent falling into polytheism. If the aforementioned concepts are absent, it is not considered polytheism.

In conclusion, one should check their actions and beliefs against the three aforementioned concepts, i.e., examine each action for potential polytheistic implications. The term "worship" also means submitting oneself to Allah, believing that the laws He has established are just, appropriate, and truly effective, while all other laws are false.

And Allah knows best.

• The difference between “There's none worthy of worship except Allah” and “worship”.

The difference between "Lā ilāha illā Allah" (There is none worthy of worship but Allah) and worship is that polytheists also worship Allah but do not negate the

worship of others besides Allah—they also worship other deities.

In contrast, "Lā ilāha" negates the worship of anything other than Allah, while "illā Allah" affirms worship specifically for Allah alone. This means that a true believer focuses worship exclusively on Allah.

In reality, worship can only be directed to one entity because the very definition of worship implies the utmost humility and helplessness, where the creature has no option but to submit. If it were possible to worship two or more entities, creatures would not be in absolute need of one deity; they would seek from others if their needs were not met. For example, if Allah did not fulfill our needs, we would seek help from a prophet or saint. This would imply that we are not in utter need of Allah, as we would have alternatives.

Thus, worship of any other entity would not be feasible because it contradicts the very nature of creation, which is to exhibit humility before Allah.

The prophets, therefore, encourage worship of Allah in the Qur'an, not just the worship of Allah alone. When the worship of Allah is commanded, it automatically negates the worship of others.

And Allah knows best.

- **The Virtue of "There is no deity but Allah":**

The Quran says (in meaning): "I have created jinn and humans to worship Me" (i.e., jinn and humans should continually profess "There is no deity but Allah").

In another place, the Quran says (in meaning): "The heavens and the earth were created so that humans might reflect and come to the conclusion that Allah is the possessor of complete knowledge and perfect power."

Thus, the purpose of creating the heavens and the earth is that Humans come to recognize Allah's perfect attributes to such an extent that through this divine knowledge (understanding the concept of worship), they reach the conclusion that no one besides Allah is worthy of worship.

And Allah knows best.

• Claim of Tawhid (Oneness of God):

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

Claim:

The declaration is "There is no deity except Allah," and the remaining words are proofs of this claim, explaining why none other than Allah is worthy of worship.

Proofs:

He is Alone with No Partner (وَحۡدَہٗلَاشَرِیۡکَلَہٗ):

He is unique in His essence, attributes, and actions. There is no partner to Him. There is no equal or similar to Him. (It is evident that since there is no equivalent or resemblance to Allah, His reality cannot be fully comprehended by creation. Whatever we imagine of Allah is far from His true nature, which is much higher and superior. We are obliged to recognize Allah to the extent that, understanding the concept of worship, we reach the

conclusion that no one besides Allah is worthy of worship, and this level of divine knowledge is what Allah desires from us. For we are accountable only to our capacity. And Allah knows best.)

To Him Belongs the Sovereignty (لَهُ الْمُلْکُ):

He is the true owner. He is completely free in His ownership. The ownership of creation is not free; it is subject to Allah’s will and decree.

To Him Belongs the Praise(وَلَهُ الْحَمْدُ):

Allah is deserving of perfect and complete praise, with not a trace of deficiency.

And He is Over Everything Capable (وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ):

He is fully capable. Nothing is outside His power.

And Allah knows best.

• Subject of Shariah:

Just as a "knife" refers to its handle and blade, the term "Shariah" is defined for "There is no deity but Allah."

The method of expressing "There is none worthy of worship but Allah" was revealed to Muhammad (peace be upon him). Practices like prayer and fasting are ways to express this belief.

Confirming the Shariah of Muhammad means affirming "There is none worthy of worship but Allah, and Muhammad is the Messenger of Allah." Thus, "There is none

worthy of worship but Allah" is the subject of Shariah, with Muhammad (peace be upon him) providing the method of expression, following the Quran and Hadith.

"There is no deity but Allah" reflects the oneness of essence, attributes, and actions. An "Ilah" (deity) is one deserving worship, characterized by utmost humility and helplessness.

And Allah knows best.

The essentials of "Lā ilāha illā Allāh" (Oneness of God) are as follows:

The methods of expressing **"Lā ilāha illā Allāh"** were revealed through angels to the prophets in the scriptures. This indicates that it is obligatory to believe in

the messengers, angels, and heavenly books.

Additionally, the acceptance and rejection of **"Lā ilāha illā Allāh"** have consequences and results. The consequence is the obligation to believe in resurrection after death and the Day of Judgment.

The acceptance and denial of "There is none worthy of worship but Allah" result in Paradise and Hell, respectively. Therefore, it is essential to believe in both Paradise and Hell.

Since **"Lā ilāha illā Allāh"** is a result of the Oneness of God in essence, attributes, and actions, it is necessary to believe in the Oneness of God in essence, attributes, and actions. Among these attributes is God's eternal knowledge,

which makes belief in predestination necessary.

"Lā ilāha illā Allāh" is the measure of monotheism. If an alternative to prostrating (utmost helplessness) before Allah is found, it indicates a deficiency in monotheism. The methods of prostration have been taught by Allah through the Quran and Hadith via the Prophet Muhammad (peace be upon him). Any self-innovated methods are not accepted by Allah.

And Allah knows best.

- **Allah is Alone in Sovereignty:**

Allah's sovereignty means that His command and decision are final. No one besides Allah can decide on matters of

creation, Shariah, what is lawful or unlawful. The Quran states: "Indeed, the judgment is only for Allah." This means that no one besides Allah has true sovereignty.

If someone considers an act that Allah has declared forbidden to be lawful based on the statements of someone other than Allah (knowingly and with certainty), this is considered associating partners with Allah, which is shirk. However, if one performs an act forbidden by Allah based on someone else's statement while still believing it to be forbidden, it is a sin but not shirk.

This also applies to feelings and government policies. If a government deems transactions involving interest (riba) to be lawful and one follows this

belief, it is shirk. Otherwise, it is a sin if practice on it believing unlawful.

The commands of the Prophet Muhammad (peace be upon him) are essentially Allah's commands. The Prophet is simply a messenger who conveys Allah's directives to us. The Quran states that obedience to the Prophet is essentially obedience to Allah (Surah An-Nisa, 80). Another verse in the Quran mentions that the Prophet does not speak out of his own desire but through revelation (Surah An-Najm, 3-4). Therefore, the claim of hadith deniers that hadiths are the Prophet's commands, and not Allah's, is incorrect. The Quran asserts that the Prophet's command is indeed Allah's command, and the Prophet is merely a messenger.

Obeying parents, teachers, leaders, and elders is due to Allah's command. If one considers an unjust command of them to be unjust, it is not shirk but a sin if practice. (In reality, Allah's upbringing and lordship make the commands of pious parents beneficial, and an unjust command is a test.)

Note: Do not declare someone a disbeliever (kafir) for declaring what Allah has made lawful as forbidden, as this has specific conditions.

There is a difference between considering something Allah has forbidden as lawful and recognizing something forbidden by Allah as unlawful yet practicing. The latter is a sin but not shirk (Polytheism).

Tawhid and Islam make a believer repentant. A believer performs good

deeds until the evening to erase the sins of the morning, and similarly, they do so in the morning to erase the sins of the evening. If a believer was taught that the sins committed in the morning were not sins, they might become negligent and not perform good deeds in the evening. This negligence can lead to corruption, as the corruption remains unaddressed and not been erased.

This is why admonition (reminder) benefits a believer. When a believer is engaged in sin and may not be aware or has forgotten that it is a sin, reminding them with wisdom is beneficial. This way, the believer will remember their sins and perform good deeds in return. If a person deliberately commits sins, reminding them is not appropriate, as a believer is accountable for their sins.

A person can't be beaten for every sin because a human cannot become an angel. Wisdom is required to know when to be strict, when to be gentle, when to remain silent, and when to act angry. The intention behind all this should be clear: it is for well-wishing and reform, not to vent personal grievances.

The Quran and Hadith are in written form, and wisdom is needed to apply them correctly, such as understanding which command, worship, or action is relevant at a specific time. This wisdom comes from Allah and must be sought, just as we ask Allah for guidance in the phrase, "Guide us to the straight path," five times a day.

In our region, Shariah was enforced by a leader who lacked wisdom and distanced people from the caliphate.

And Allah knows best.

Allah is the Ruler, not our emotions:

From childhood to the end of our lives, we learn from our environment, which becomes a part of our disposition and turns into emotions. These emotions make various demands on us, some correct and some incorrect. They suggest that what is lawful and unlawful is automatically lawful and unlawful. However, Allah says that what is lawful and unlawful is what Allah has declared to be so.

Allah commanded Prophet Ibrahim (peace be upon him) to sacrifice his son Isma'il (peace be upon him). This message from Allah was that killing one's own child is not unlawful because of one's emotions, but

because Allah has declared it unlawful. When Allah commanded Ibrahim (peace be upon him), it became lawful for him.

Similarly, the veil for women is obligatory because Allah has made it obligatory, not because of the demands of your emotions. And the obligation is only as much as Allah has commanded. Countering the emotions learned from childhood is not easy; even the Companions made mistakes in their ijtihad (independent reasoning). This shows how difficult it is to practice "Allah is the Ruler, not our emotions." However, it is essential to practice this principle. (Ijthadi mistakes are rewarded with good deeds, so attributing ijtihadi errors does not constitute disrespect. Following ijtihadi mistakes is not appropriate.)

Some Arabs were even stricter, more emotional, and zealous than the Pathans regarding women, to the extent that they would bury their daughters alive out of anger and shame. In such cases, the demand of emotions was that women should be completely veiled. But because Allah is the Ruler, we should set aside our emotions and seek Allah's judgment in the Quran.

Similarly, marrying a girl at the age of nine is not forbidden because of our emotions but because Allah has declared it forbidden. To establish this mindset that Allah is the Ruler, Allah commanded the Prophet Muhammad (peace be upon him) to marry Aisha (may Allah be pleased with her) at the age of nine so that the world would understand that only Allah is the Ruler. (And Allah knows best.) The Prophet’s (peace be upon him) test was

harder than that of Ibrahim (peace be upon him) because the Arabs were very strict about women. The disbelievers needed any excuse to harm him (peace be upon him).

Issue: If a person witnesses another committing theft, he must testify, regardless of his intention. If he testifies for Allah's pleasure, he will be rewarded, and if he does so out of a desire for revenge, it is considered permissible. Permissible actions are those without reward or sin. A "muharib (combatant disbeliever)" is a disbeliever who tries to eradicate Islam. Such a disbeliever must repent and accept Islam, otherwise, they will be killed. If killed for jihad, one earns the reward of jihad; if killed due to personal emotions, it is permissible. A "muharib" who apostatizes must be killed. (Only "muharib" apostates and "mujahid"

apostates are subject to the death penalty. And Allah knows best. A "mujahid" who apostatizes is essentially a "muharib." And Allah knows best.)

The Prophet Muhammad (peace be upon him) killed some "muharib" disbelievers because they had insulted him, meaning out of revenge. (Only "muharib" disbelievers who insult the Prophet are to be killed.)

The Prophet (peace be upon him) sometimes performed permissible actions to educate his followers and also sought forgiveness because permissible actions are not consistent with the dignity of the Prophets.

Allah is the Ruler. Allah has not given the believer the right to punish a disbeliever who insults the Prophet; rather, Allah

Himself will punish them. Even though our emotions demand that the blasphemer be torn to pieces by our own hands. Know well that those who consider Allah as the Ruler are the ones who will succeed in the Hereafter.

The main purpose of this post is to address that all innovations and polytheisms have one reason: the lack of practice of the principle that Allah is the Ruler, not our emotions.

Set aside your emotions once and study the Quran. Allah will guide you to the truth. Set aside biases, personality worship, ancestral practices, hatred, envy, stubbornness, arrogance, emotional zeal and shame, emotional love and hatred, etc., and study the Quran. Allah will clarify the purpose of the Shariah.

And Allah knows best.

The true recognition of Allah; "Understanding Allah to Some Extent, but Not Completely” and the method of worship:

A person born in a forest and seeking the truth:

By contemplating the creation of the heavens and the earth, he concludes that Allah exists. Then, by reflecting on the attributes of Allah, such as power and knowledge, he realizes that Allah's attributes are perfect and complete, with no deficiency whatsoever. Allah is beyond any conception of His attributes; no one can fully encompass them. This seeker of truth then wonders how much knowledge of Allah he should attain.

By contemplating the attributes of Allah, he reaches the conclusion that we, as creatures of Allah, are extremely humble and helpless before Him. That is, worship is due to Allah alone.

Allah says that even now, O seeker of truth, you have not attained the true knowledge of Allah if you think that expressing the highest degree of humility and helplessness is something done by your own will. We do not need any guidance or book from Allah.

And they did not appraise Allah His rightful estimate when they said, "Allah has not sent down anything to a human being." (6:91)

Thus, this expression of worship must be according to Allah's will:

a) Because (the command is only for Allah). That is, no one other than Allah can decree the existential and legislative commands. Only Allah has true authority. Allah alone will determine what is lawful and unlawful. Allah's decree is absolute.
b) Because Allah is all-knowing, wise, and aware. We, observing only the apparent, would create an unbalanced and unnatural law, whereas Allah, observing both the apparent and the hidden, would create a balanced and natural law.

O seeker of truth! When you reach the conclusion that expressing the highest degree of humility and helplessness (worship) before Allah is done according to Allah's will, then you will have attained the true knowledge of Allah.

And Allah knows best.

Supernatural and Natural Causes

Some attributes of Allah are beyond human comprehension and can only be affirmed through specific words, such as Allah being All-Hearing, All-Seeing, All-Knowing, and Speaking. It is permissible to apply these terms to humans as well. In attributes like these, the issue of polytheism arises when supernatural qualities are ascribed to beings other than Allah. Similarly, in matters like management and seeking help, there is a distinction between supernatural and natural causes: seeking help from beings other than Allah is permissible within the bounds of natural causes, but if someone is believed to be capable in a supernatural sense, it constitutes polytheism.

Sometimes, misunderstandings arise about the source and necessity of this distinction. For example, Allama Ashraf Siyalvi has refuted this distinction in several places in "Gulshan-e-Tauheed wa Risalat" and deemed it unnecessary. Therefore, clarification is necessary.

The term "supernatural" means performing an act without any means or tools, while "natural causes" refer to performing an act within the realm of means and tools.

Need for this Distinction

Upon reflection, it becomes clear that no specific detail is necessary for this distinction; however, in many cases, it is essential to specify it to determine the occurrence of polytheism. For instance, the issue of seeking help: there is one

type of help that is universally permissible from beings other than Allah, and another type that is exclusive to Allah and seeking such help from others is considered polytheism. Though seeking help is a divine attribute, it is not exclusively defined; rather, it is a specific type of help. Thus, seeking help can be categorized into two types: permissible and forbidden (polytheistic). To differentiate between these types, the distinction of supernatural and natural causes is made so that it becomes clear that absolute seeking help is not a distinctive feature, but seeking help in a supernatural sense, with a belief in independent power, is an attribute exclusive to Allah and attributing it to others is polytheism.

This is similar to the distinction made by theologians between "acquisition" and "creation":

"Acquisition occurs through tools, while creation does not." (Explanation of Beliefs with Light, p. 295.)

"In the Explanation of Greater Jurisprudence:

The difference between acquisition and creation is that acquisition does not occur independently of the agent, while creation occurs independently of the creator." (Explanation of Greater Jurisprudence, p. 154.)

Acquisition pertains to humans, while creation pertains to Allah. The creator of the acts of worship is Allah, and the agent is the human being. The distinguishing factor is that acquisition requires means and tools and is related to humans who are dependent on these means, while

creation does not require means because Allah is Self-Sufficient and Independent. Similarly, attributes like hearing and seeing within the realm of means pertain to humans, while hearing every voice, seeing all creatures, and assisting every creature without means are attributes of Allah. These are referred to as supernatural and natural causes.

Author: Mufti Ubaid-ur-Rahman
Book: The Issue of Tawheed and Shirk

Divine Approval:

Actions and things do not inherently have effects; they are all subject to Allah's will. Even comfort in paradise and suffering in hell are under Allah's decree. Sometimes, a person may be uncomfortable on a soft bed and find comfort on hard rocks.

Therefore, we are dependent on Allah. While the blessings of this world are subject to Allah's will, it is not necessary that Allah is pleased. However, salvation from hell and entry into paradise depend on Allah's approval. Thus, we are in utmost need of Allah's approval, as without it, a person could face eternal loss.

The Quran encourages us not to seek only transient blessings from Allah but to also use good deeds as a means to gain Allah's approval. Seeking temporary blessings is not condemned but is encouraged, even down to asking Allah for the strap of a sandal. Yet, more effort should be put into seeking Allah's pleasure, for true and everlasting success lies in it.

One can achieve two goals with one effort. For example, earning lawful income with the intention of fulfilling Allah's obligations not only meets one's needs but also leads to Allah's approval. Thus, the Quran states that actions done for Allah's approval will also yield worldly benefits. Similarly, seeking blessings or using the names of Allah to request something, with the intention that Allah is pleased with such supplications, is encouraged.

It is clear that performing good deeds to gain salvation from hell and entry into paradise is essentially about seeking Allah's approval.

And Allah knows best.

The Situation of a Believer’s Sin

When a person tries to obtain a blessing with the intention and belief that it can be achieved without Allah's will, it is considered shirk (associating partners with Allah), even if the person is seeking the blessing for righteous purposes. (In a state of shirk, the reward for good deeds is given in this world. The rewards can take various forms, including faith itself.)

When a person seeks a blessing with the belief and intention that it will come only through Allah's will, it is not considered shirk, even if the person is seeking it through sinful means. This is the situation of a believer’s sin.

In obtaining a blessing from Allah, there are two paths: lawful and unlawful. Allah

grants blessings through both paths. However, in return for a blessing, good deeds are cut down. In lawful actions, good deeds are cut down in return of a blessing, but Allah grants further rewards and blessings, leading to more opportunities for good deeds. In contrast, in unlawful actions, although a blessing might be obtained in return for cutting down good deeds, no additional rewards are granted. Moreover, Allah does not reward or bless unlawful actions, and this increases the inclination towards further sins, which is harmful. if some good deeds were received from an unlawful action, it wouldn't be harmful, which is why it is advised to perform good deeds immediately after a sin to make amends and prevent further inclination towards sin.

Receiving blessings in return for cutting down good deeds in this world is also a

form of loss, as worldly rewards are transient, while the rewards of the Hereafter are eternal. Therefore, Umar (RA) said that he did not want to exhaust his good deeds in this world. Whenever a blessing is received, one should perform good deeds in gratitude so that the good deeds lost in exchange for that blessing are restored.

And Allah knows best.

The Issue of Fate:

Accidents (unexpected or unforeseen events) occur with those who lack knowledge and power. Allah's knowledge and power are perfect. For example, when Allah created fire, it did not spontaneously generate heat, nor did the temperature adjust by itself.

Since Allah's knowledge is complete, there are no accidents in His actions; rather, Allah determines everything with precise measurements. This measurement is what we refer to as fate. Our limited knowledge means we cannot fully understand how things should be measured, which is why we cannot fully grasp fate.

Imam Tahaawi (may Allah have mercy on him) states:

"All creatures are subject to Allah's will, moving between His grace and justice." (Aqeedah Tahaawiyyah)

When Allah sets a measurement for something, one might wonder why He chose this particular measurement when He is capable of choosing another.

Regarding this, Allah has mentioned in the Quran that no one will question Allah about His actions, but He will question everyone. In Surah Aal-e-Imran, verse 191, it is mentioned that a wise person reflects on the creation of the heavens and the earth and concludes that Allah is free from any imperfection, meaning that there are divine wisdoms behind it.

And Allah knows best.

Using Destiny (Taqdeer):

Just as a mobile phone can be used without knowing what is happening inside it, similarly, destiny can be utilized without knowing what is occurring within it. No one can fully comprehend destiny without Allah. Creatures should only focus on the aspects of destiny mentioned in the Quran

and Hadith, as human intellect is inadequate in this regard. Therefore, Hadiths prohibit debating destiny. One should have a general belief that every good and bad fate comes from Allah and is known to Him. Allah has measured everything with His perfect knowledge, and creatures cannot fully understand this measurement (destiny) due to their limited knowledge.

We should memorize this without comprehension and understanding that all goodness comes from Allah; nothing happens without His will, and humans are accountable for their own sins. Instead of relying on destiny for sins, humans should acknowledge their faults, as Adam (peace be upon him) did, even though he ate the fruit by mistake, which is within human destiny to forget.

Relying on destiny after facing difficulties is correct, as it has been done in Hadiths. For example, Adam (peace be upon him) relied on destiny when Moses (peace be upon him) said that humanity was expelled from paradise because of him, meaning he remained in difficulty.

Similarly, do not abandon planning by relying solely on destiny, nor should you solely trust in your plans. Instead, adopt a plan and entrust the outcome to Allah; this is also known as having trust (tawakkul). That is, destiny and planning go hand in hand.

There is a narration that implies: if you are cultivating crops and see the sun rising from the west, continue planting. This means that one should not abandon planning for the sake of destiny.

When success is achieved through planning, thank Allah and attribute the success to Him because others may have tried similar plans without similar results. You can tell others that you followed a certain plan and Allah granted success, hoping that He might grant them success as well.

Scholars say that Allah is the creator of human actions, and humans acquire their actions.

When using medicine as a plan for treatment and obtaining healing, it is not pleasing to Allah to praise the medicine as if it were the sole cause. Instead, say "Alhamdulillah" and recognize that you followed a certain plan and Allah granted healing. When explaining to others, mention that you used this medicine and

Allah granted healing so that people’s focus remains on Allah.

The same applies to every plan beyond treatment.

Allah says (paraphrased):
These people call on Me alone in times of difficulty, but when I remove the difficulty, some of them commit shirk. Although this verse pertains to polytheists, Muslims should avoid resembling them.

And Allah knows best.

A Non-Voluntary Degree of Trust

Scholars say that using legitimate means and then entrusting the outcome to Allah is called trust (tawakkul). According to my research, there is also a higher degree of

trust where the attention of the close ones, the saints of Allah, is completely and perfectly directed towards Allah, without reliance on means. However, (according to my research) this kind of trust is rare. The close ones become so engrossed in worship (dhikr) that their focus entirely shifts to Allah.

It should be noted that in general trust, the focus is still on Allah, but with the belief that Allah will bring goodness and safety through the apparent means. After the victory in jihad, Allah stated that victory, help, and support come solely from Allah. Angels were sent to reassure the believers' hearts, as humans tend to focus on apparent means, believing that Allah will help through these means. Until they see this apparent help, their hearts remain anxiously unsettled.

When Maryam (RA) had her focus solely on Allah, fruits would come to her out of season. When she became pregnant, her attention naturally shifted to Isa (Jesus peace be upon him), and her complete focus on Allah diminished. Consequently, Allah began providing her with dates through her own effort, making the shaking of the date palm tree a means of sustenance.

When Ibrahim (peace be upon him) was cast into the fire, he sought direct help from Allah, and Allah removed the heat from the fire.

One narration states: The Prophet Muhammad (peace be upon him) asked for another piece of arm's meat after eating two arm, and when the companion mentioned that there are only two arms, the Prophet (SAW) replied that if you had

extended your hand, Allah would have created another arm. (The Prophet's focus was on Allah rather than on means, and the companion’s comment made the Prophet's attention shift.)

Imam Malik (RA) disliked the abandonment of means and calling it trust. (Because the highest degree of trust is rare and is due to being engrossed in dhikr.)

When Musa (peace be upon him) set out on a journey, he took the necessary provisions and relied on Allah.

And Allah knows best.

Emotional and Intellectual Traits

Side effect and the emotions felt in the heart:

A side effect is not referred to as harm but rather something that occurs occasionally when we use or perform an action for a particular purpose, and sometimes something else also arises as a side effect. This side effect may be strongly felt at times or may not be felt at all.

In this regard, the demands for love, hatred, anger, etc., in the Quran and Hadith are intellectual, and these demands have been set by Allah. When these demands (love, hatred, etc.) are adopted intellectually, sometimes emotions arise in the heart as a side effect. Thus, emotions start from reason and enter into one’s disposition.

For example: The intellectual demand of love for Allah is that obedience to Allah should be for His pleasure. Sometimes, this intellectual obedience leads to love in the heart. It may intensify at times and may not be felt at all at other times. Similarly, the demand for piety is intellectual, and the requirement is to obey Allah. This intellectual piety sometimes causes intense fear in the heart and sometimes it is not felt at all. Likewise, hope in Allah is also intellectual, and the requirement is to continue doing good deeds and making supplications. One should never abandon good deeds and prayers with the intention that they are not accepted.

The demand of love for the Prophet (peace be upon him) is also intellectual. The true demand of love for Prophet

Muhammad ﷺ is that he be

acknowledged as the highest in nobility among all creation. Out of devotion to Allah, one must fervently send blessings and peace upon him, as this elevates his ranks, and always speak of him with the utmost respect and reverence and perform good deeds with the intention that your good deeds will be recorded in the name of the Prophet ﷺ, bringing

blessings to him. This goodwill is an expression of rational love for the Prophet ﷺ. However, it should always be kept in

mind that emotional love, hatred, etc., are tests and trials; they are neither acts of reward nor of sin. For instance, the test does not involve exaggerating the Prophet (peace be upon him) or creating new religious laws for his love.

A companion (may Allah be pleased with him) said that he has intense (emotional) love for the Prophet (peace be upon him) and (emotional) hatred for the Jews of Khyber, but he would not make an unjust decision due to his love for the Prophet or hatred for the Jews.

However, these emotions can be beneficial. For example, when fear of Allah is felt in the heart due to intellectual piety, it becomes easier for a believer to weep over their sins.

Even Satan fears Allah, as mentioned in the Quran. Satan fled in fear upon witnessing Allah’s help in battle. The fear of Satan is emotional and natural. Satan does not adhere to the intellectual demands of piety set by Allah.

And Allah knows best.

Patience and Gratitude:

Although Allah continuously bestows blessings upon humans, a person experiences two states:
1) Sometimes they feel blessed.
2) Sometimes they feel unblessed.

In the first state, gratitude is expressed through obedience to Allah. In the second state, patience is required through obedience.

Allah demands obedience in both states, meaning both gratitude and patience are required.

Some scholars suggest that worship should be done with emotional eagerness and love, implying that worship without

these feelings is not valid. However, eagerness in worship is a form of gratitude, and in Islam, emotions are tested, with a rational love being required. Rational love for Allah means following His commands. Similarly, rational demands include hatred and fear. (While sometimes emotions of love can arise, they do not always. Therefore, according to my research, some scholars may have made an ijtihadi error.)

a) The Quran says (meaning): When Allah bestows blessings, people worship joyfully, feeling that they have achieved everything in religion. But when faced with hardship, they abandon worship. Such individuals are preoccupied with worldly blessings.

b) In another place, the Quran describes that when a person is afflicted with

hardship, they begin to obey Allah, but once the hardship is removed, they abandon worship. Such people are also preoccupied with worldly blessings. A true believer obeys Allah in both states. However, even the Prophets were more attentive during hardships, but they did not completely forget Allah in times of ease.

c) A narration implies: A person told the Prophet Muhammad (peace be upon him) that they disliked Islam, and the Prophet replied that they should still accept Islam even if they dislike it. The hadith does not say that such worship will not be accepted. The state of the heart is involuntary and is tested. The desire and preference of a person is a life like paradise, and a believer rationally prefers Islam as it is the way to achieve paradise.

Most of humanity deals with patience because they desire a life like paradise. Therefore, they also practice patience in obeying Allah. Patience here means enduring obedience to Allah, refraining from disobedience, and enduring the trials of this world by continuing to obey Allah according to one’s ability.

More reward is obtained from patience than gratitude because patience involves worshiping with a heavy heart, meaning it also includes fighting against one's desires. Difficulties and exhaustion can also lead to the forgiveness of sins.

A person can combine both patience and gratitude in one act of worship. However, one must be patient with the methods of expressing gratitude and patience, as self-devised methods are not acceptable to Allah.

Allah has set specific laws and methods for expressing gratitude. For instance, saying "Alhamdulillah" after drinking water is a way of expressing gratitude. Similarly, when Allah uses someone as a means to help you, expressing gratitude involves repaying their kindness. If you cannot repay it, pray so much that your heart is satisfied you have repaid it. Thus, you have expressed gratitude to Allah.

There is a hadith that suggests if a person does not thank Allah’s servants, they have not truly thanked Allah. Thanking others should be done according to Allah’s command and in the manner prescribed by the Quran and Hadith. Some ways to express thanks to others include:

1) As much as possible, remember and reciprocate the favor in the near future.

2) If you cannot repay, pray enough to be satisfied that the favor has been repaid.

3) Mention their good deeds. For example, Muhammad bin Qasim spread Islam in Hindustan, so one should pray for him and mention his good deeds. Similarly, since Islam reached us through the Prophet Muhammad (peace be upon him) and his companions, we should express gratitude according to the Quran and Hadith. Self-devised methods of gratitude are not acceptable to Allah.

And Allah knows best.

Despair from Allah

Despair can be of two types:

1. **Uncontrollable or Emotional Despair:** This type of despair is felt in the heart and is related to doubts. It involves thoughts like Allah will not help us, Allah will not accept our good deeds, Allah will not accept our prayers, or Allah will not forgive us. Such despair is not held accountable by Allah because it arises uncontrollably. The Quran states that every person is accountable according to their ability. However, one should not act on these doubts and emotions.

2. **Voluntary Despair:** This type of despair is deliberate. If one refrains from good deeds with the intention that Allah does not accept them, this voluntary despair is accountable and is considered a major sin by scholars. The Quran describes this type of despair as the trait of disbelievers.

Similarly, abandoning prayers and seeking forgiveness with the belief that Allah will not accept them falls under voluntary despair. The Quran says that anyone who turns away from asking Allah will be cast into Hell.

There are two ways to make a prayer:
1. By invoking the Beautiful Names of Allah (e.g., "Ya Allah," "Ya Rahman").
2. By presenting righteous deeds as an intercession (e.g., prayer, fasting, serving people, etc.) while requesting what one needs.

Prayer is the essence of worship, as it signifies that a person surrenders their weapons and expresses their utmost helplessness before Allah.

And Allah knows best.

Issue: The attributes of Allah are beyond our comprehension and are suited to His majesty.

Some scholars have stated two principles regarding Allah, both of which are incorrect.

Principles:
1. Wherever there is an attribute, there must be a self.
2. Anything found in creation should be denied in Allah.

Reasons for Incorrectness:
1. If a person is watching news on TV in his room, which is in London, this person is in his room in terms of his essence but in London in terms of his knowledge. Thus, the correct understanding is that

Allah is present everywhere in terms of His knowledge, while He is established on the Throne in terms of His essence, as befits His majesty. We should neither form mental images nor interpret this, and this establishment is not similar to that of creation.

2. If mercy is found in creation, according to the stated principle, Allah’s mercy should be denied. However, the correct understanding is that the mercy of creation is suited to the nature of creation and is of a lesser degree, while Allah’s mercy is complete and perfect, befitting His majesty. Similarly, Allah has affirmed for Himself in the Quran and Hadith attributes such as hands, eyes, and feet. The early scholars explain these attributes in such a way that, for example, the hand is as befits Allah’s majesty, without

forming mental images or describing its nature or comparison to creation.

Similarly, Allah’s existence can only be described as befits His majesty. This statement is made without knowing the specifics.

Scholars say that we affirm what Allah has affirmed for Himself and deny what Allah has denied. Allah’s essence is beyond our grasp, and we should not form mental images of it. We should contemplate the outcomes of Allah’s attributes. Even the Prophet could not encompass the individual attributes of Allah. Recognizing Allah’s attributes to the extent which we conclude that there's none worthy of worship but Allah allowing us to live a life free from shirk (associating partners with Allah).

Note: Establishment on the Throne also implies that Allah holds the authority over the system and has not granted it to anyone else. This is the result of this attribute (the Establishment on the Throne).

And Allah knows best.

Qur'an and Hadith

The Qur'an is from Allah, and the Hadith, which are proven from the Prophet Muhammad ﷺ, are also from Allah. The Hadith help us understand the Qur'an more easily through the blessed life of the Prophet ﷺ.

Someone once asked Aisha (may Allah be pleased with her) about the character

of the Prophet ﷺ. She replied, "Have you not read the Qur'an? Whatever is in the Qur'an, that was the character of the Prophet Muhammad ﷺ."

The life of the Prophet ﷺ, meaning the Hadith, is a practical example of the Qur'an.

Scholars say that Allah has sent us two Qur'ans: one that is in the scriptures and the other in the blessed life of the Prophet ﷺ, which is a practical demonstration of the Qur'an.

The question often arises about how we should act upon the Qur'an. Allah has instructed us to follow the example of the Prophet ﷺ in acting upon the Qur'an, without any restrictions or conditions. For

instance, if, hypothetically, the Prophet ﷺ made an error in his religious judgment, there would still be a reward for following it, because the command in religion is to follow absolutely. (There is more detail on this topic, but expanding on it here would make this post too long. see volume 2 for more)

(The best way to teach is through practical demonstration. That is why Allah taught His commands to the people through the prophets so that they could imitate the prophets in how they acted upon the Shariah.)

In worldly matters, the Prophet Muhammad ﷺ has given permission, according to Hadith, to act as you see fit, because you know better about worldly

affairs. (Worldly matters such as making a mobile phone, etc.)

However, in religious matters, the condition is that a Companion’s (Sahabi) actions are to be followed, but with the understanding that Companions are forgiven, not infallible. Therefore, one should not act upon their sins or errors in judgment. If a person is unaware of a Companion’s error in judgment, they will still be rewarded for following it. (According to my research) a Companion's words and actions are authoritative and a proof until an individual realizes that it is an error. Once that realization occurs, they should avoid it. By "individual," it is meant that the one who is unaware will receive a reward, even if others are aware. Those who are aware should not consider that individual misguided, because Allah grants them

reward. A person is only misguided when a sin is written against them.

(For example, if someone believes that the practice of raising hands during prayer (Raf' al-Yadain) has been abrogated, they will be rewarded for following that belief. Similarly, if another person believes that it hasn't been abrogated, they will be rewarded for following that practice. Since both are being rewarded, it would be ignorant to label someone as misguided. Our focus is on the reward. In both cases, the condition for receiving a reward is that one has not rejected the practice out of stubbornness or enmity.)

Regarding the words and actions of non-Companions, one should only follow them if it is known that they are derived from a Qur'anic verse or Hadith. This is a form of support. Match your reasoning with that of

the Companions, the Followers (Tabi'in), and others to avoid making a serious mistake.

Note: Keep in mind a rule with this post: rejecting the truth out of stubbornness and enmity is more dangerous than Judaism or Christianity. Always seek the truth, and when it becomes clear, accept it.

And Allah knows best.

How to Avoid Innovations (Bid'ah)

The method to avoid Bid'ah (innovation in religion) is to adhere strictly to the time and quantity prescribed by Shariah (Qur'an and Hadith) for obligatory and voluntary acts of worship. If the time and quantity of voluntary acts are not prescribed, then assigning a specific time

or quantity out of a personal belief in its superiority would fall under the category of Bid'ah.

For example:
The merit of general voluntary prayers (Nawafil) is valid at all times. However, if someone performs a Nawafil prayer at 3 PM with the belief that this time is more virtuous than others, it would be considered Bid'ah because such a belief is not supported by Quran and Hadith. On the other hand, if one performs it at this time because they are free, without attributing any special virtue to it, then it is permissible.

Similarly, giving charity for the deceased's reward (Isal-e-Thawab) can be done on any day. To give special virtue to the third day over others, since it is not established by the Qur'an or Hadith, falls under Bid'ah.

If charity happens to be given on the third day without attributing any special virtue to it, then it is acceptable.

Likewise, when practicing the prescribed number of recitations mentioned in Hadith, it is important to observe the exact count as specified.

In one narration, the meaning is:
A companion (Sahabi) offered a sacrifice before the Eid prayer with the intention of feeding the poor who were hungry. The Prophet Muhammad (PBUH) said that it was just meat for you and instructed the companion to offer the sacrifice again, even though his intention was correct.

And Allah knows best.

Definition of Sunnah and Jurisprudence:

Sunnah: In linguistic terms, Sunnah refers to a "way" or "path." In Islamic terminology, Sunnah refers to the practices and ways of the Prophet Muhammad (peace be upon him). Any good action that is proven by the Quran and Hadith is considered Sunnah.

In Islamic law, there are two types of Sunnah:

1. Obligatory (Fard) or Necessary (Wajib): Neglecting this type leads to sin. In Islamic law, there is no difference between Fard and Wajib, but in Islamic jurisprudence (Fiqh), there is a distinction.

2. Optional (Nafl): Performing it is rewarded, but neglecting it does not lead to sin.

Jurisprudence (Fiqh):
Jurisprudence refers to the human understanding of Islamic law. In Fiqh, scholars strive to discern Allah's intent, meaning, and purpose behind a particular verse or Hadith. Scholars then connect different verses of the Quran and Hadith to present evidence of Allah's intent in that verse.

In Fiqh, based on the strength of evidence, the obligatory acts are divided into two categories:

1. Fard: If something is established through definitive and certain evidence, it is called Fard. Neglecting it results in sin.

2. Wajib: If something is considered obligatory based on strong conjecture, it is called Wajib. Neglecting it leads to sin according to strong conjecture, but it is not definite. Therefore, it is recommended to not neglect it out of precaution.

Similarly, in Fiqh, Nafl is divided into two categories:

1. Sunnah Mu'akkadah: The Nafl that the Prophet Muhammad (peace be upon him) consistently performed for the sake of reward. Neglecting it makes one worthy of blame, but not sinful.

2. Sunnah Ghair Mu'akkadah: The Nafl that the Prophet Muhammad (peace be upon him) performed occasionally, encouraged others to do, or was practiced by the companions without his objection.

In Fiqh, there are also two types of forbidden acts:

1. Haram: Established by definitive evidence, and committing it results in sin.

2. Makruh Tahrimi: Established by strong conjecture. It is recommended to avoid such actions. Committing them does not lead to definite sin, but it is advisable to abstain.

3. Makruh Tanzihi: Refers to acts that are closer to being permissible.

Note: According to my research, scholars like Imam Abu Hanifa (may Allah have mercy on him) refer to Sunnah Mu'akkadah when they mention Sunnah without qualification. If another type of Nafl is meant, it is referred to as Mustahab

(recommended). The terminologies and classifications in Fiqh may differ according to various scholars, but the ultimate objective remains the same.

Benefits of Wajib and Makruh Tahrimi:

There is a Hadith that states:
"The pious ones, i.e., the close servants of Allah, refrain from even doubtful actions and things."

Although a believer does not consider himself among the pious, he still strives to act like them and follows the above Hadith.

Scholars have also written a principle:
"The good deeds of the righteous are considered sins for the pious."

For instance, the prayer we offer, if the Prophet (peace be upon him) offered it in the same manner, Allah would hold him accountable to a higher standard.

Similarly, when Satan falsely swore to Prophet Adam (peace be upon him) that eating from a certain tree would result in eternal life in Paradise, Adam believed him because the desire to stay in Paradise is permissible and praiseworthy. However, Adam forgot that Allah had forbidden him from eating from that tree. Although Adam ate the fruit out of forgetfulness, Allah still held him accountable because he was among the close servants. (It is important to remember that every prophet is sinless).

Another example is when Imam Abu Hanifa (may Allah have mercy on him) had a debt with someone and needed to

conduct some business with him. He knocked on the debtor's door but stood in the sun instead of benefiting from the shade of the debtor's wall, fearing that it might be considered interest. Although this was not definite interest, he acted upon the principle of Makruh Tahrimi, as the Hadith states that the pious ones refrain from even doubtful things.

From this, one can understand the importance of Wajib and Makruh Tahrimi in Fiqh.

And Allah knows best.

The Issue of Jurisprudence

My usual approach is to, with Allah’s help, seek out the most reliable and least reliable interpretations from the Tafsir

(exegesis) of the Companions, the Successors, and the pious predecessors, and then adopt the most reliable one. This is because I am unfamiliar with the principles and rules of logic.

Tafsir can be compared to a bone, and the most reliable interpretation is like the marrow inside. The marrow is what benefits us.

In the current era, the Quran is the only book on Earth that is free from error because attributing any error to the Quran would mean attributing an error to Allah.

All other books, including those of Hadith, contain weak narrations, but strong and weak Hadith can be separated. No Tafsir or scholar is free from mistakes. Rejecting an entire Tafsir or scholar due to a single

error is wrong, but if there are serious errors, it is better to keep a distance.

Jurisprudence (Fiqh) refers to human understanding of the Quran and Hadith (Shariah). Since Fiqh is attributed to humans, it is not free from error. Fiqh itself is not Shariah but rather a human understanding of Shariah.
In Fiqh, the effort is made to determine the intention and purpose of Shariah. If Fiqh aligns with the intent of Shariah, it is acceptable; otherwise, it is less reliable.

When the understanding (Fiqh) of the all Companions of Muhammad ﷺ agree, it is called the Consensus of the Companions (Ijma-e-Sahaba). This means that this understanding is identical to the intent and meaning of Shariah (Allah). Therefore, scholars consider opposition to the

Consensus of the Companions as disbelief (kufr) because this opposition is seen as opposing Shariah, not just Fiqh. (However, if someone is not certain that the Companions had consensus on an issue, they are not considered a disbeliever before Allah, as they are opposing something they believe is not Shariah. Allah knows best.)

Sometimes, an individual may, after contemplating the Quran and Hadith, find one interpretation (Fiqh) more reliable, while others may find a different one more reliable.
If someone finds a Fiqh as clear as daylight but still follows a less reliable one due to bias, ancestral practices, personality worship, emotions, etc., their situation is dangerously close to disbelief before Allah because they abandon the intent of Shariah for these reasons.

However, if there is doubt or uncertainty, and they trust a qualified scholar, there is no danger of disbelief. The danger arises only when the correct Fiqh is as clear as daylight.

There were differences in Fiqh even among the Companions and the Successors, and between teachers and students, but they did not fight or hold grudges against each other because they understood that it is part of Shariah for one person to find one Fiqh more reliable and another person to find a different one.

Note: I am not talking about collective Fiqh, such as whether one person finds Hanafi Fiqh more reliable and another Shafi'i Fiqh. Rather, I am discussing individual Fiqh, where one interpretation of a verse or Hadith is considered more reliable, and another less so. Comparing

on a collective basis is the work of the ignorant, like someone saying, for example, that Hanafi Fiqh is better. Such a person lacks knowledge.

To clarify, here's an example: The understanding of Shariah by the Hanafis is called Hanafi Fiqh, and similarly, the understanding of Shariah by Abdullah ibn Abbas (RA) could be called Ibn Abbas’s Fiqh.
There is a risk of disbelief if someone refers to Hanafi or Shafi'i Fiqh as Shariah with certainty. If they do so with certainty, they would indeed be considered a disbeliever.

Hanafi, Shafi'i, etc., each have their fundamental principles on which they base their Fiqh.

Allah the Almighty knows best.

Purpose of Currency:

It helps control human desires.
It plays an important role in preventing extravagance in the use of resources.
It ensures that people are compensated for legitimate and necessary services.

When the purpose is lost, corruption spreads. The prohibition of activities like gambling, usury, bribery, and earning through singing and dancing can be understood through the wisdom that they violate the true purpose of currency, as it is earned without providing necessary services.

If Allah were to shower dollars from the sky over Pakistan, considering the current character of Pakistanis, it can be said that

the true purpose of currency would be lost. Pakistan would import resources from other countries, leading to a crisis in those countries, even though Pakistan would benefit personally.

Farming is foremost among essential services.

The government should:

1) Keep the purpose of currency in mind in every action.
2) Take necessary services from people instead of unnecessary ones. For example, if a king pays someone to fan him, which is legitimate but not necessary, it could be done without. Instead, employ that person in farming and pay them a salary. Similarly, if 60% of the army is sufficient for national defense, employ the remaining 40% in farming and pay them. Avoid using electricity in unnecessary factories and instead use it for water wells because farming is among the essential services, and so on.

The issue is that since this policy offers no personal worldly benefit but only collective benefit, a ruler who is heedless of the afterlife will not implement it even if they conceive it, as there is no personal worldly benefit, and collective benefit is

apparently useful only in the afterlife. And they are either heedless of the afterlife or believe they have a direct path to heaven with a deal with Allah to focus on worldly gains and not worry about the afterlife. Here, personal benefit refers to concern for one's pocket. For instance, leaders are paid salaries from the national treasury and are only concerned about how to keep the treasury filled to continue receiving their pay. They do this by increasing taxes and exporting the little production available to fill the treasury and keep their salaries coming. They do not think about planning to increase production. They get paid through shortcuts and are content with that.

If we reflect on Allah's laws, they consider the purpose of currency. Therefore, it is a collective obligation for righteous scholars to strive to implement the correct and

appropriate interpretation of the Quran and Hadith because implementing Allah's laws requires knowledge and wisdom. Wisdom is attained through practicing Quran and Hadith with knowledge. The term "correct and appropriate interpretation" is used because these laws have been enforced among tribes but with immense ignorance. Knowing when to be strict and when to be lenient requires wisdom.

And Allah knows best.

Allah loves His servants very much

Allah is the Most Merciful of those who show mercy. Allah loves His servants more than a mother does. (Only Allah knows the extent of this love.) Therefore,

keep your hopes attached to Allah, for Allah is pleased with prayers.

Muhammad Ibn Sirin (a Tabi'i) رحمه‌الله said

that if I am asked on the Day of Judgment whether Allah should take account from me or my parents, I would say that my parents should not take account from me, rather Allah should take account. (Because Allah is the Most Merciful of those who show mercy.)

And Allah knows best.

Disliking Death Naturally:

Every human naturally dislikes death. Wisdom lies in understanding that death is inevitable, so one should strive to die in a way that pleases Allah. Therefore, a wise

believer desires martyrdom because martyrdom guarantees Allah's approval.

The tradition that implies, "A hypocrite does not wish for martyrdom," suggests that a hypocrite has no concern for Allah's pleasure. Therefore, why would a hypocrite desire martyrdom?

Similarly, performing one prayer in Masjid al-Haram or Masjid an-Nabawi carries the reward of 100,000 or 50,000 prayers respectively. Since a believer seeks Allah's approval, this immense reward makes their heart inclined toward Makkah and Madinah.

And Allah knows best.

Rational Fear

When the Quran and Hadith mention that performing a particular action will lead to harm, the correct understanding is that if you commit that action, Allah will punish you. The action itself does not inherently have an effect.

Thus, the fear is not of the action itself but of Allah. Emotionally, one might fear the action, but the action should be avoided with the understanding that Allah will give the punishment.
However, in reasoning (ijtihad) one can search the goodness and evilness in actions)

And Allah knows best.

Peace, mercy, and blessings of Allah be upon you (Salam) السلام علیکم ورحمتہ اللہ وبرکاتہ

As-Salamu Alaikum: May peace from Allah be upon you, protecting you from all calamities.
Wa Rahmatullahi: And may Allah's blessings be upon you.
Wa Barakatuh: May peace and blessings always be upon you from Allah, protecting you from all calamities.

Therefore, Salam is a perfect and complete prayer that Muslims ask from Allah for each other. The ultimate reward of this prayer is Paradise, where peace from all calamities and eternal blessings are only possible.

Abdullah bin Umar (may Allah be pleased with him) used to visit the marketplace just

to say "As-Salamu Alaikum wa Rahmatullahi wa Barakatuh," even though he had no business there.

And Allah knows best.

Prayer (supplication) and Worship

Prayer is the essence and summary of worship; in fact, prayer itself is worship. There are two ways to offer prayers:

1. **Using the Beautiful Names of Allah (Asma-ul-Husna) as a Means:** This method involves invoking the names of Allah as a means to ask for needs, commonly known as making supplication (dua). For example: "Ya Allah, Ya Rahman, Ya Rabb Muhammad (PBUH)," meaning you praise and glorify Allah and then ask for your needs.

2. **Using Good Deeds as a Means:** This involves presenting good deeds as a means to ask for your needs. For example, you can offer your faith, prayers, fasting, recitation of Durood Shareef, acts of charity, etc., as a means to ask for your needs. Present your faith as a means to seek forgiveness or paradise.

Whether you are praying for yourself or someone else is praying for you, these two methods apply. If someone else prays for you, they can use the Beautiful Names of Allah as a means or present your good deeds as a means.

In the Quran, it is mentioned (in meaning): "Seek the means to reach Allah." In the above two methods, seek different ways. For example, if your need is not fulfilled by invoking the Beautiful Names of Allah,

serve your parents and present that service as a means. In this way, seek different good deeds, especially those that are obligatory. Seek the means for Allah's pleasure, as scholars say, "You never know which good deed might lead to forgiveness." There might be some good deed in your life for which Allah forgives you.

Allah is pleased with prayers. In the Quran, it is mentioned (in meaning): "Whoever turns away from worship (prayer), Allah will throw them into Hell."

In a Hadith, it is mentioned (in meaning): "Ask Allah for even the smallest need, even if it's for a shoelace." The purpose here is not to consider oneself self-sufficient from Allah, thinking, "Why should I ask Allah for a shoelace?"

Make prayer the purpose of every act of worship and good deed. Although the definition of prayer and worship differs, they are inseparable from each other.

And Allah knows best.

Etiquette of the Quran:

One of the etiquettes of the Quran is to align its verses with oneself and check oneself accordingly. When a verse praising is applicable to you, say quietly, "Alhamdulillah" (Praise be to Allah) and attribute it to Allah’s grace. When a verse of admonition applies, say "Astaghfirullah" (I seek forgiveness from Allah), turn to Allah, and ask for His help in removing that trait with well-being and safety.

For example:

Do not associate the traits mentioned in the Quran about Jews, hypocrites, etc., with others such as the British. Instead, check yourself against these traits.
(You may use such judgments for deciding with whom to be friends or engage in business, etc.)

Hazrat Umar (RA) used to check himself against the verses about disbelievers and felt distressed if he found any applicability to himself.

Hassan Basri (RA) says that he met around thirty companions of the Prophet (ﷺ), and each was concerned about being among the hypocrites in their destiny.

And Allah knows best.

Types of Worship

There are two types of worship:
1) **Verbal Worship**: Such as remembrance (dhikr).
2) **Physical Worship**: This is further divided into:
   1) **Abstention from Actions**: Such as fasting and avoiding sins.
   2) **Act of Obedience**: This includes physical acts like prayer and financial acts like zakat. Some acts of worship combine both physical and financial elements, such as Hajj.

All verbal and physical acts of worship are expressions of "There is no deity but Allah."

And Allah knows best.

Excellence (ihsan) and Worship

Worship Allah as if you see Him, and if you cannot do that, then worship as though Allah is seeing you.
(Sahihain - Bukhari and Muslim - Agreed Upon)

The purpose is that worship should be performed in a manner similar to how someone, who sees Allah, would worship. One should remind oneself that Allah is observing your worship. Allah is Forgiving and Appreciative; if there is any shortcoming in worship, Allah will forgive it, and He is Appreciative because good deeds are highly valued in the sight of Allah. As stated in the Quran: Allah does not waste the reward of those who do good deeds.

A person who worships according to this hadith is called a Muhsin, and such worship is termed as "ihsaan."
(For more see volume 2)

And Allah knows best.

The Issue of Worship:

Do not be arrogant about your actions by worshiping Allah, but rather keep your focus on Allah and pray for acceptance, as the matter will be resolved only if Allah accepts it.

Building the Kaaba was a good deed, but Ibrahim and Ismail (peace be upon them) did not stop there. They turned to Allah and prayed, "Our Lord, accept this from us; You are the All-Hearing, the All-Knowing." Because only when

acceptance is granted does it become meaningful.

Therefore, remember that trust should be placed in Allah, not in one's own actions. When blessings are received, attribute them to Allah and say "Alhamdulillah" (Praise be to Allah).

And Allah knows best.

Eternal Supremacy and Fame

الٓرٰ ۚ كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ۙ ۝

14:1

Translation:
Alif-Lam-Ra (This is) a (radiant) Book that We have revealed to you so that you may bring people out of darkness into the light,

to the path of the Almighty and Praiseworthy Allah, with His permission and guidance.

Human nature inclines towards two things: supremacy and fame. People either seek to dominate over some blessing or desire fame. This is why they chase after wealth. But Allah says that the way and intention by which you seek wealth does not include true supremacy and fame; and even if there is any, it is a fleeting and temporary form. The true and everlasting supremacy and fame that your nature desires can only be achieved by adopting the path and laws of the Almighty and Praiseworthy.

Humans often say they are impatient and want this supremacy and fame quickly, without following long and complex decrees and laws. Allah responds that you

should search for a place in this universe where His power and control do not reach, and there create your own eternal supremacy and fame. If you cannot find such a place, then submit to My Verse and laws.

Pharaoh did exactly this: he sought supremacy and fame outside of Allah's laws. Allah gave him a temporary supremacy and fame as a test. This is why the Quran states that the cause of Pharaoh's destruction was his denial of Allah's signs, Verses and laws. Pharaoh's denial meant that he believed he could achieve supremacy and fame without holding onto the hand of the Almighty and Praiseworthy, and without needing Allah or His laws.

Seeking eternal dominance and fame without knowing how to achieve them is

darkness and obscurity. When the light of monotheism is given, and the path of the Almighty and Praiseworthy is adopted with Allah’s guidance & help, it will be achieved.

Without Allah’s guidance, no task is easy. Adopting Allah’s laws seems difficult from the outside because you do not see Allah’s guidance & help in those laws.

بِاِذۡنِ رَبِّهِمۡ By the command and guidance of the Lord

Preach according to the command of the Lord, using refined words within the bounds of good conduct, and in accordance with the context and the light of the Quranic verses and Hadiths, not according to your own whims. For example, if people are not accepting the

principles and laws of Allah, do not create new methods.

And Allah knows best.

Obstinacy and Opposition (ضدوعناد)

Refusing to accept the truth despite its clarity due to enmity or opposition is called obstinacy and opposition. Several reasons can lead to obstinacy:

Arrogance:
This is the biggest reason. When you consider someone insignificant, you do not pay attention to their words, thinking you will not accept what this humble person says. This creates obstinacy.

Prejudice: (Bias)

If someone holds an opposing view or ideology to yours or your group’s, you oppose it unjustly. This also leads to opposition.

Personality Worship:
If a view or ideology contradicts that of a person or scholar you admire, you refuse to accept it. This fosters obstinacy.

Tradition:
Opposition can also arise when someone challenges traditional customs or practices. This is very dangerous and can persist until death, as customs learned from ancestors become ingrained in one’s nature. When the truth opposes these customs, accepting it becomes very difficult. (It is not forbidden to follow ancestors if they are on the path of guidance, but one should not rely solely on their opinions. Instead, use reason and

guidance, comparing their views with the Quran and Hadith.)

Personal Research:
If I am wrong, it's from me and Satan. if I am correct, it is solely from Allah.

According to my personal research, there are two types of disbelief (kufr) and polytheism (shirk):
1. **Causal Disbelief:** This arises from obstinacy. For example, if someone rejects the existence of Allah due to obstinacy and then denies the Quran out of ignorance, this denial is causal disbelief. Allah may not clarify the Quran’s truth to such a person, as the argument has already been established through the denial of Allah’s existence. If they die without repenting, they are considered a disbeliever and destined for Hell.

2. **Non-Causal Disbelief:** This occurs not due to obstinacy. For instance, if a person denies Allah’s existence purely out of ignorance and has not previously committed disbelief due to obstinacy, this person has not had the argument established against them. Allah will clarify the truth to them. (If, hypothetically, they never encounter the truth in their lifetime that they might reject out of obstinacy, they will not go to Hell, and in Allah’s view, they are considered a Muslim, even if they have not accepted the Quran purely out of ignorance. However, outwardly, they might be considered a disbeliever and subject to non-Muslim laws. And Allah knows best.)

Obstinacy and opposition are matters of the heart, and each person knows for certain if they have engaged in such disbelief.

It should be clear how dangerous obstinacy is, so keep its causes in mind.

The benefit of this discussion is that faith is a certainty, and only certainty can break it; doubt does not. Constantly worrying about being negligent in faith can prevent steadfastness. Avoid certain disbelief and remain assured of your current faith. However, be concerned about the future faith.

And Allah knows best.

Some points and the Reality of Religion

This post may seem strange to you, but what is generally taught about Islam often encourages religious racism. However,

what is mentioned in this post will concern the individual.

In the Quran, it is stated (meaning):
Those who do not understand the Book of Allah spend their entire lives in falsehood.

For example:
Allah grants blessings in return for good deeds. When someone who does not understand the Book of Allah accidentally serves their parents (a good deed), and in return, Allah blesses their business, they claim that they sought help at the grave of a certain saint, and that saint brought blessings to their business.

Similarly, when someone seizes the property of their sisters, and Allah afflicts them with trouble to make them repent, they say, "I have been afflicted with the evil eye."

(The evil eye is real, but not every trouble is due to it.)

To sin with the intention that "I will suffer in Hell for a few days, then eventually I will be released" is called Judaism in the Quran.

Sinning with the hope of intercession is called Christianity. This refers to the belief that since Prophet Isa (Jesus, peace be upon him) or Prophet Muhammad (peace be upon him) are beloved by Allah, and because we are their followers, we too are beloved by Allah, so Allah will not punish us. Sinning with this mindset is considered a characteristic of Christianity.

A characteristic of a disbeliever is that they think, "I have been blessed with various favors, and if I am resurrected on the Day of Judgment, I will receive the

same treatment and blessings there as well. The fact that I am receiving blessings in this world is proof that the One above is pleased with me."

Sinning with the hope of repentance is to think, "I will commit ten sins now and then erase them with ten good deeds."

The correct way, which is the habit of the believers, is to try to erase the sins of the morning by the evening and the sins of the evening by the morning. The intention should be that when sinning, one thinks, "I will erase this sin by the evening," and then perform a good deed immediately or at least by the evening with the intention of erasing the sin of the morning.

(Only commit as many sins as you can erase with good deeds, so avoid hurting others and causing curses, as it is difficult to erase such sins.)

Long hopes are also harmful because they delay erasing sins with the thought that "I will erase them with good deeds at the age of sixty or seventy."

Because:
a) Death is unpredictable and can come at any time.

b) The Hadith states (meaning): As a person ages, two desires increase—wealth and lifespan.
According to the Hadith, at the age of sixty, you will have the hope of living to one hundred years.

c) Even at the age of sixty, one cannot become an angel, and sins will still be committed, and due to old age, one may not be able to erase those sins. So how will you erase the sins of youth?

Therefore, the correct way is to not delay erasing the sins of the morning beyond the evening.
The Hadith states (meaning): When you commit a sin, immediately follow it with a good deed, for that good deed will erase the sin. After committing a hidden sin, perform a hidden good deed, and after an open sin, perform an open good deed (i.e., perform a good deed that matches the sin; this does not mean that you break someone's heart and then compensate by reciting tasbih).

Therefore:
When committing a sin, ask yourself under what mindset you are doing it. (Regarding the outcome) do not be content with your own claim that "I have claimed to be a Muslim, so now I can live luxuriously and will eventually go to Paradise." You have seen that holding

such a belief is Judaism. The correct way is to match yourself with the verses during the recitation of the Quran to see in which direction you are heading.

Umar (may Allah be pleased with him) would apply the verses about disbelievers to himself and would become distressed. Once, Umar (may Allah be pleased with him) asked the Prophet’s close companion, "Has Allah, through revelation, shown the hypocrites to the Prophet (peace be upon him)? And I know that due to your close relationship with the Prophet, you would not reveal who they are. Just tell me if I (Umar) am among those hypocrites."

Judaism and Christianity also have another characteristic: miserliness. Miserliness is when one does not spend where it is obligatory. A person who does

not give voluntary charity is not called miserly.

In a Hadith, the Prophet (peace be upon him) said that someone for whom Hajj has become obligatory (i.e., spending money is obligatory) and does not perform Hajj, it does not matter whether they die as a Jew or a Christian.
This is not limited to Hajj; it applies to all forms of miserliness.

From this, it is clear that in many places in the Quran where disbelievers, Jews, Christians, and believers are mentioned, it is referring to characteristics, not the claims people make. For example, if a person claims to be a Jew but has the characteristics of a believer, their end will be in faith, meaning they are a believer in the sight of Allah and in predestination. However, since we only see the outward,

and they claim to be a Jew, we will consider them a Jew, and the laws of Muslims will not apply to them, such as not giving them Zakat, although we may help them financially in other ways.

Similarly, if someone claims to be a Muslim, we will consider them a believer, ignoring their inner state. But if they habitually possess the traits of miserliness or the characteristics of Judaism or Christianity, their end might not be in faith, meaning they are not a believer in the sight of Allah and in predestination.

Where the Quran instructs not to take Jews and Christians as friends (intimates), it refers to those who have the characteristics of Jews and Christians. Since this is an internal matter, if you spend time with someone and find out that they sin according to the doctrines of

Judaism or Christianity, then do not make them your intimate friend.
As for those who openly claim to be Jews or Christians, avoid them as a precaution.
And Allah knows best.

If a believer has the aforementioned traits of Judaism or Christianity, he does not become disbeliever because of it.
But if he habitually possesses these traits, he should be concerned for himself.

The characteristics of those who deny the Day of Judgment are mentioned in Surah Ma'un as follows: They mistreat orphans (i.e., they unjustly consume their wealth… The national treasury has a right of orphans, so avoid looting the national treasury) and second trait is that they do not encourage themselves or others to feed the poor (if the poor do not have anything to cook, then even sharing

leftover food will save one from this warning, and if that is not possible, then encourage the wealthy neighbors and relatives of the poor. The benefit of this is that the poor are often too ashamed to ask for help…)

There are two ways to erase a thousand (1000) sins:

1) Perform a thousand good deeds to erase those thousand sins.

2) Intend to gradually erase those thousand sins with good deeds. For example, if you have erased 200, and with firm resolve say that insha'Allah you will also do good deeds to erase the remaining 800 sins, and you die, then Allah will forgive those 800 sins. (Again, avoid long hopes because death is unpredictable.)

The best way to erase sins is to serve humanity.
In a Hadith, a prostitute was forgiven for giving water to a dog… So, imagine the reward for earning lawful wealth for your parents, wife, and children.

Uthman (may Allah be pleased with him) bought a well from someone at a high price and kept providing water for free in the path of Allah. The Prophet (peace be upon him) said that now sins will not harm Uthman (the good deeds from the well were erasing his sins).

Similarly, build a solid road, or if you cannot, encourage the government to do so.

Ensure that you establish a continuous charity in your lifetime because our sins continue as well.
Teach your children both worldly and Islamic education. This will be a continuous charity.

If you are exhausted from earning lawful wealth, or if you have become sick, or are physically disabled or weak, or are not getting things according to your wishes, then remember that Allah is forgiving your sins through this.
(If the thought arises that Allah can forgive sins by simply saying "Be," then why make things so difficult and predetermined, the answer is that Allah knows best, Allah is my Master, and Allah's will prevails, so wisdom is to surrender completely to Allah. Ask Allah for the ability to erase your sins.)

Do not despair because without Allah’s help and ability, we cannot do anything. No task is easy; it is only Allah who makes things easy. If you have become hopeless that it is difficult to erase your sins, then include in your prayers that Allah grants you the ability to erase your sins.

Satan interferes with Allah’s command in two ways, and he does not care which of these ways succeeds. One is by deficiency and the other by excess. Islam commands moderation. You see some opposing the truth with injustice and some committing injustice in the name of truth.
For example:
Leaving your wife and children and spending your entire life in Tabligh is not the path of moderation. Sit in the company of scholars and also earn lawful wealth to serve your parents, wife, and children.

Similarly, you will have to give up voluntary acts for obligatory ones. For example, praying in the mosque is voluntary, and not keeping a patient waiting in the waiting room without reason is obligatory. Therefore, a doctor should perform their prayers in their room during work hours instead of in the mosque and should perform brief prayers, avoiding lengthy recitations and prostrations, as the voluntary prayer is not as important as the duty to avoid causing discomfort to the patient.

Keep these points in mind, because the Quran mentions (meaning): On the Day of Judgment, there will be some who have exhausted themselves but will find nothing in return. And the Hadith mentions (meaning): A person coming from Hajj

covered in dust will receive nothing but exhaustion.

Therefore, learn the principles and rules of every action you perform. Simply having a good intention is not enough; the method must also be correct. Otherwise, as stated in the Hadith (meaning):
The Prophet (peace be upon him) said, "Whoever performs an action that is not in accordance with what we have taught in the Quran and Sunnah, that action is rejected."

We can only make prayers, and even that is by Allah’s grace. There are two ways to make supplications:

1. By invoking the names of Allah in your supplications, such as “Ya Allah,” “Ya Rahman,” “Ya Rabb Muhammad,” “Ya Rabb al-Alamin,” etc.

2. By making good deeds the means of your supplications, such as faith, prayer, fasting, and serving humanity.

For example:
By serving your parents and making it a means of your supplications, you can ask Allah in your heart for forgiveness of your sins, to be written among the believers in predestination, or to fulfill any worldly needs.

The Hadith states (meaning): When you pray, ask for much because you are asking from an immense Lord.
The requirement to ask for more is to seek Allah’s pleasure, for nothing is greater than seeking Allah’s pleasure. Therefore, ask for every blessing in a way that it becomes a means to gain Allah’s pleasure.

O Allah, write us among the believers in predestination, forgive our sins, and grant us safety in both this world and the Hereafter.
Ameen, O Lord of the worlds.

And Allah knows best.

Allah grants blessings in return for good deeds.

When seeking help from creation within the bounds of means, one should always remember that only if Allah wills can creation provide assistance. Otherwise, it falls into the category of invoking others besides Allah, which is considered disbelief and polytheism. The reason for this is that it implies Allah's will is weak,

even though without Allah’s will, creation cannot do anything.

For example, it is self-evident that Allah quenches thirst through water (creation) whenever He wills. Therefore, seeking help from water is permissible, but with the understanding that water’s creator is also Allah and only Allah can quench thirst when He wills. (The reason Allah chose water to quench thirst, even though He can do so with just a “Be” command, is a matter of divine decree, which only Allah knows best. The Quran mentions that the life of this world is nothing but a delusion. Our thirst is quenched by Allah, and we might feel that without water, we would remain thirsty. Emotions involving fear and hope from means are not polytheistic, but rationally, we must remind ourselves constantly that Allah is the true agent, and the proper way to remind ourselves is by

expressing our reliance on Allah by saying "Bismillah" before seeking help and attributing the relief and benefits to Allah by saying "Alhamdulillah".) (The same principle applies to a doctor’s avoidance. Allah may withhold certain things as a test.)

This principle might seem simple and trivial, but practicing it will bring a transformation within you, which is why the Quran emphasizes living a life free from polytheism. The key aspect of this principle is that one’s focus remains on Allah.

There is no self-evident proof or Quranic validation for deceased elders to assist anyone; the Quran denies that they can help in any way. Therefore, seeking help from them without the aforementioned polytheistic mindset is also not

permissible and poses a risk of disbelief due to contradiction with Quranic verses.

We are entirely dependent on Allah in every aspect. Allah can provide necessities through the command "Be" (Kun), but according to divine decree, He provides necessities in return for good deeds. Guidance can also come through Allah’s command, but according to divine decree, it is obtained through contemplation and seeking guidance from the Quran.

We will seek Allah’s help through various permissible means. For example, if someone’s provision is written by Allah in a shop, then to seek sustenance from Allah, one must use trade (service/good deeds) as a means. The Prophet Muhammad (peace be upon him) said that

his sustenance is provided through the sword (spoils of war).

When a person gives charity to the needy, since charity is a good deed, Allah provides more sustenance in return for this good deed. When a person says they are exhausted and cannot give, Allah commands the angel to remove the sustenance meant for the needy from them. This person deprives themselves of goodness and benefits, while Allah arranges for the needy elsewhere. The essence of the message is that Allah grants blessings in return for good deeds.

Allah also provides sustenance through unlawful earnings, but not in exchange for the unlawful act itself, rather in return for past good deeds. Unlawful acts are usually a result of haste and impatience, so Allah, in His anger, rewards the good

deeds in this world, and the sin of the unlawful act is recorded separately. Those who engage in unlawful acts might feel that their sustenance came from this act, but actually not. Therefore they should increase their good deeds to compensate.

For those who wish to receive the full reward of their good deeds in the Hereafter, they receive a bonus in this world. Therefore, encouragement for sincerity has been given.

When a person understands that blessings are received in exchange for good deeds, the believer will strive to perform good deeds with even greater urgency.

It is important to note that good deeds themselves are not God but are a means

of seeking help from Allah. Therefore, your focus should be solely on Allah.

When Umar (may Allah be pleased with him) was about to meet a king, people insisted that he wear royal attire. He yielded to their insistence but soon removed it, saying that he knew a beautiful life better, but he did not want to exhaust his good deeds in this world.

A wealthy companion looked over his table and became worried that Allah might be ending his reward for good deeds in this world.

The Prophet Muhammad (peace be upon him) would eat half a date and give the other half in charity so that the good

deeds of eating half a date would be compensated by the charity.

And Allah knows best.

The purpose of the verses and hadiths about forgiveness and mercy is:

If someone interprets them as encouraging Allah to stay in sin and negligence, then there is a deficiency in their understanding. How can it be that Allah condemns negligence in the Quran while simultaneously encouraging it?

The true purpose is to encourage righteousness and repentance (the effort to erase sin with good deeds).

When a person spends the whole day sinning and then turns towards goodness,

Satan or the self reproaches them, saying, "What benefit is there in doing good now?" People also say, "The cat goes to Hajj after eating a hundred mice," causing the person to become despondent and abandon righteousness. At that time, the verses about forgiveness and mercy remind them that their good deeds still hold value in Allah’s court, even if they intend to sin in the future.

Allah has conveyed through a hadith, for example, that a prostitute was forgiven for giving water to a dog. Although the world, especially the Arabs, considers the prostitute despicable and reproaches a prostitute, Allah does not care who is performing the good deed. Every act of goodness is valued. Therefore, do not become despondent; keep doing good and do not belittle any act of goodness.

One will enter paradise through Allah’s mercy:

The purpose is to maintain moderation in worship, and not to reach the level of excessive formality in worship. For example, do not stay up all night in worship and then be unable to perform obligatory duties during the day.

Another purpose is that the effort to remove sins and erase them with good deeds is met with Allah’s mercy. Thus, when you do good, do not credit yourself but attribute it to Allah by saying, "Praise be to Allah." The patience you show in worship is also a sign of Allah’s mercy. The notion that you can sin and remain unconcerned is a sign of a deficient intellect.

Allah says that you cannot become an angel, so do not remain hopeful that in old

age you will repent and become an angel, continuously doing good. This is unnatural and cannot happen. You will sin in every phase of life, so the natural life is to try to remove the sins of the morning by evening and the evening sins by morning. (Those who do this are called the repentant, for whom there is a promise of forgiveness and mercy.)

When sinning, assess how you will rectify it. For example, avoid sins that cause harm to others and those which invite curses, as their rectification is difficult.

And Allah knows best.

Note: This can also be taken to mean that one should strive to live a forgiven life, not an innocent one. And Allah knows best.

Three beliefs that weaken a person's actions:

1) Denial of the Day of Judgment.

2) Judaic belief that we will stay in Hell for a while but will eventually enter Paradise anyway so keep sinning.

3) Christian belief that Jesus (ع), or Muhammad (ص), or Ali (رض) will intercede for us, and because they are like Allah's beloved sons, we are also beloved to Allah and will not face any reproach, so we can indulge in worldly pleasures.

Living with any of these beliefs leads to a life worse than that of animals. That is why the Quran says:

أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ (7:179)

Translation: "They are like cattle, nay, they are even more astray. They are the heedless."

The reason is that with these beliefs, people do not hear or see the heavenly books with their hearts and do not reflect on their verses, leading to ignorance. That is why the Quran states:

إِنَّ شَرَّ الدَّوَابِّ عِندَ اللَّهِ الصُّمُّ ٱلْبُكْمُ ٱلَّذِينَ لَا يَعْقِلُون (8:22)

Translation: "Indeed, the worst of living creatures in the sight of Allah are the deaf and dumb who do not use reason."

The purpose of the Quran’s revelation is for its verses to be pondered upon:

كِتَٰبٌ أَنزَلْنَٰهُ إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوٓا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو ٱلْأَلْبَاب (38:29)

Translation: "This is a Book which We have sent down to you, blessed that they might reflect upon its verses and that those of understanding would be reminded."

Without understanding the meaning, reflection is not possible. Therefore, if you do not understand a verse of the Quran yourself, listen to it from scholars with an open heart. How can Allah’s words not have impact and guidance, but Allah has conditioned this impact upon listening with the heart or using sound reason?

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ أَوْ أَلْقَى ٱلسَّمْعَ وَهُوَ شَهِيدٌ (50:37)

Translation: "Indeed in that is a reminder for whoever has a heart or who listens while he is present."

The reason for this condition is that the Quran is the word of Allah, and Allah is self-sufficient and unconcerned. Thus, Allah’s words are self-sufficient. If you do not need the Quran, then Allah’s words are indeed unconcerned.

Allah says, "You are all misguided; ask Me for guidance and I will guide you."

And Allah knows best.

Questions:

Generally, there are four types of questions asked:

1) Questions that involve wisdom and insight.

2) Questions that reflect ignorance.

3) Repeated questions.

4) Excessive questioning.

1) The Prophet Muhammad (peace be upon him) used to answer the questions in accordance with their apparent meaning.

2) For questions that reflected the ignorance of the inquirer, he would address that ignorance rather than answering the apparent question. For example, a person asked five questions related to the unseen. Allah could have revealed the answers to these questions through revelation to the Prophet, but instead, the ignorance of the inquirer was addressed. The ignorance was that the person believed the Prophet was all-knowing about the unseen. Thus, he was informed that reaching the unseen without means is beyond the capability of creation.

3) When a matter had been explained once and the same issue was questioned

again, the Prophet would provide an interpretation rather than answering the apparent meaning of the question. For example, a companion found a dead child in battle and said it should not have happened. The Prophet replied that there was no other option. Since it had been repeatedly stated that killing children in war is forbidden, the Prophet interpreted the question, implying that despite all precautions, innocent people may still be harmed in war, that's why war should not be occurred in any case, the companion said. Therefore, the answer was that war was the only remaining option. The apparent meaning of the question was not that killing innocent people in war is acceptable; rather, the Prophet interpreted it to mean that despite all precautions, harm may still occur, and hence, war was

unavoidable in any case. The prophet ﷺ answer to the interpreted question.

4) Excessive questioning. The Prophet would become upset with unnecessary questions as they made religion difficult. When Moses (peace be upon him) received the command from Allah to slaughter a cow, the command could have been fulfilled with any cow. However, the people started asking question after question, making the religious directive more difficult for themselves.

The Prophet said that Hajj was obligatory for them. When someone asked if it was obligatory every year, the Prophet remained silent. After repeated questioning, he said that if he had declared it obligatory every year, it would

have become obligatory every year for them.

When the companions asked which form of Salat al-Ibrahim (Ibrahim's prayer) they should recite, the Prophet said Salat al-Ibrahim. In my opinion, if they had not asked this question, any Salat that did not contain polytheistic words would have gained as much virtue as Salat al-Ibrahim.

Allah knows best.

Combatants and Non-Combatants

Indeed, shirk is a great injustice.
Translation: 31:13

Tawhid and true Islam connect a person to Allah because, without Allah, a person

is certainly in loss. True Islam makes a person a penitent, accounting for their sins, considering how to rectify them, and thus limits sins and strives to erase them with good deeds. This repentance removes the corruption spread by sins in society, and the person avoids Hell and enters Paradise.

In contrast, disbelief and shirk distance a person from Allah, making them weak in action. They either do not erase their sins with good deeds or use innovation, which does not benefit society. Such individuals, deprived of Paradise, end up in Hell, committing a great injustice to themselves and those whom they lead towards disbelief and shirk.

The solution to stopping the corruption spread through disbelief and shirk is Tawhid and true Islam. If true Islam

spreads, disbelief and shirk will end, thereby reducing societal corruption.

Given this situation, it might seem that disbelievers and polytheists should be killed, forced to convert to Islam, deprived of freedom to practice their religion, prohibited from spreading and promoting their religion, or boycotted in trade. If they are neighbors and hungry, they should not be fed as they might engage in shirk after eating, thereby being aided in sin. Such measures would ideally save people from Hell and lead them to Paradise.

However, this would make the world turn away from Islam, preventing people from studying true Islam and halting its spread. Preventing the spread of Islam is even more dangerous. The Quran condemns those who obstruct Allah's path.

Therefore, the Quran established this law as an excuse:

“There is no compulsion in religion.” Translation: 2:256.

Some people in society, due to their stubbornness, obstruct the spread of true Islam because they are corrupt and have considerable power due to their corruption. Since true Islam makes people penitent, these corrupt individuals fear that if their followers accept true Islam, they will repent from their corruption, realizing that rectifying this corruption is difficult. Therefore, they start opposing true Islam and attempt to eradicate it to continue their corruption freely. Such people are called combatants. They are generally very few in society, approximately 2% or, for simplicity, 10%.

They use various tactics in their opposition, including propaganda, nationalism, and religious extremism. For example, Pharaoh used this tactic against Moses, claiming that Moses wanted to make them homeless and rule over them and that he came to destroy their ancestors' religion. (Although true Islam is nothing but leadership in service to creation and guardianship.)

Pharaoh feared that if more people accepted true Islam like the magicians did, all his supporters would become penitent and distance themselves from him, leaving him isolated. Therefore, the magicians told Pharaoh that his enmity towards them was only due to their faith. They advised against using further tactics.

Jihad is against these combatants, and it is a form of defensive warfare, including

attacks aimed at spreading Islam so that true Islam reaches people and laws of Allah are established, preventing societal corruption.

Since combatants cause significant harm to society, they are killed for societal reform (which can also be termed rational aversion). This is similar to a body part suffering from a dangerous disease, where a doctor says removing it is essential for the body's health. The part is removed based on rational aversion, without emotional hatred.

The goal of Jihad is the exaltation and spread of Islam. When Umar (RA) expressed discontent with the Treaty of Hudaybiyyah, the Prophet (SAW) said it was a victory because it allowed the freedom to spread Islam.

Since these 10% combatants are few, defeating them is easier for Muslims. Combatants use various tactics to make the world turn away from Islam so that people join them and act against Islam while appearing as Muslims, creating a fabricated version of Islam. This leads to 70% non-combatants opposing fabricated Islam, believing it to be the true Islam.

Fourteen hundred years ago, hypocrites did this; today, some scholars sitting on the pulpit distort the verses of Islam in a hateful manner rather than in goodwill, turning the world away from Islam. For example, during the Conquest of Mecca, the Prophet (SAW) broke the idols in the Kaaba with a stick. This event is described in an inappropriate and hateful manner, causing non-Muslims to be turned away from Islam.

The correct perspective is that the Prophet (SAW) was very compassionate, desiring that Allah change the fate where humans continue to commit injustice until their hearts are sealed, even when the door of repentance is open, and repentance is not granted. The Prophet (SAW) wished for everyone to be granted repentance and to avoid Hell and enter Paradise.

Just as a mother gets angry over kidney stones affecting her son, every prophet, being like a spiritual father, is even more compassionate towards their followers. Prophet Muhammad (SAW) was angered by the idols (for Allah's sake) because they led people to Hell, and he struck the idols while reciting:

And say, "The Truth has come, and falsehood has vanished. Indeed, falsehood is ever bound to vanish." Translation: 17:81

Thus, describing this properly reveals the Prophet’s compassion and good intentions to non-Muslims, whereas inappropriate and unkind descriptions aid the combatants.

The principle of the Sacred Mosque is that there will be neither idols nor disbelievers there. They will be expelled through war until the Sacred Mosque is purified from disbelief and polytheism. If a disbelievers lives in the Masjid e Haram as hypocrite, if hypocrisy revealed as clear as sunlight, he will be punished with death. This is to keep the Sacred Mosque free from disbelief and polytheism. Therefore, non-Muslims around the area are not free to

propagate their religion as it would lead to the return of disbelief and polytheism to the Sacred Mosque. Imposing restrictions on propagation in other countries turns people away from true Islam, leading approximately 20% further non-Muslims to oppose Islam, fearing that if Muslims gain power, they will not grant religious freedom.

Thus, the original 10% opponents have become 100% opponents, obstructing the spread of true Islam.

Among the 100%, 10% are combatants, against whom jihad is commanded.

In opposition to fabricated Islam, 70% people obstruct the spread of true Islam.

While 20% oppose Islam for their religious freedom.

Thus, there are two groups of disbelievers: combatants (10%) and non-combatants (70% + 20% = 90%).

Combatants are killed for societal reform, with the hope that they might repent. (In Islam, love, hatred, anger, etc., are based on reason.) Killing out of emotional hatred does not earn the reward of jihad, though it is justified with aversion as killing is necessary for combatants. As the Prophet (SAW) said, fighting for the exaltation of Islam has the virtue of jihad.

The Prophet (SAW) also engaged in acts justifiable (permissible) by reason and commanded seeking forgiveness, as actions justified by reason were not befitting of his status. He punished some combatants for their blasphemy and harm. (Thus, killing blasphemer combatant is

permissible. Not every blasphemy warrants death; Allah will avenge them. Allah knows best.)

A combatant's repentance must last until death and if they apostatize, it proves their repentance was a pretense. Hence, the punishment for apostates is death, as they would have had their hearts sealed and will only continue to obstruct the spread of true Islam. Non-combatants who apostatize will not be killed. Allah knows best.

Non-combatants should be treated with kindness and cooperation to make them inclined towards true Islam, which may lead them to accept Islam and avoid Hell, or at least not become an obstacle, thereby allowing true Islam to spread.

The Prophet (SAW) advised not to provoke disbelievers.

Since jihad is against combatants. Non-combatants might support them due to propaganda, Muslims are commanded to exhibit the best conduct, patience, migration in words, and migration in place, so that non-combatants separate from combatants. This prevents damage to them in jihad and keeps the world from turning away from Islam, facilitating the spread of Islam.

In the current era, there are three groups: Muslims, combatants, and non-combatants.

When Imam Mahdi (RA) descends, he will eliminate the corrupt scholars, and by the time of the descent of Jesus (AS), true Islam will become clear to non-

combatants like the sunlight. Once the truth is completely evident, there will only be two groups: Muslims and combatants. Some non-combatants will convert to Islam, while others will join the combatants and the Dajjal, leading to the end of non-combatants and the abolition of jizyah(taxes).

Thus, Jesus (AS) will wage jihad against all disbelievers, which means only the combatants who will follow the Dajjal. (It is incorrect to interpret this as justifying killing every disbeliever since Jesus (AS) will only kill the combatants.)

Then, there will be believers and nominal believers. Those with even the smallest amount of faith will be taken by Allah due to the cooling wind. Nominal believers will remain, unable to recognize good or evil, and Satan will lead them to the worship of

idols (non-Allah). Their outward lives will be filled with luxury, so that their rewards for good deeds are exhausted in this world, and then sudden Judgment Day will come upon them.

Question: Have the combatants been eliminated?
Answer: As long as Islam is not dominant and implemented across the entire world, combatants will continue to exist, and their covert strategies will persist. Jihad will also continue until the Day of Judgment, as stated in the hadith: “Jihad will continue until the Day of Judgment.”

If someone is obstructing the spread of Islam, they may be attacked. This attack appears to be an offensive but is actually a type of defensive warfare.

Allah knows best.

The Quran is the final book, and Muhammad (peace be upon him) is the last prophet and messenger

The Quran is the word of Allah. It is a comprehensive message. Following the Quran is equivalent to following the Torah, the Gospel, and other scriptures, as the essence and summary of all divine books (La ilaha illallah; there's none worthy of worship except Allah) is contained in this book.

This book is a royal constitution, meaning that Allah's laws must be implemented both individually and collectively.

This royal constitution is true and appropriate for all eras until the Day of Judgment.

In earlier times, Allah would reveal the royal constitution and a book to His prophets, and they would propagate it. Along with this, prophets were also sent to spread the message and perform miracles so that it would be clear that this book and constitution were from Allah.

Then, for the propagation of the Quran, Prophet Muhammad (peace be upon him) was sent, along with miracles. After his (peace be upon him) passing, all miracles ceased, except for the Quran. The miracle of the Quran remains, and it is the responsibility of the believer to propagate it until the Day of Judgment. There is no need for a new prophet for its propagation because when a preacher presents the Quran in civilized words within the bounds of morality, the miracle of the Quran becomes apparent to those seeking it. It

then becomes clear that this is indeed the word of Allah and not a creation of this earth.

And Allah knows best.

Barzakh Life (Grave Stage)

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ۞

(Translation: 46:5)
And who could be more misguided than the one who calls upon someone who cannot answer him until the Day of Judgment, and they are unaware of their call?

This verse specifically refers to those who are in the Barzakh (grave) life, as the condition "until the Day of Resurrection" is mentioned. Idols typically do not respond

and are unaware, and the condition of the Day of Resurrection has been applied in this verse. Angels can still respond, as is mentioned in the Hadith: "When you pray for your absent brother, the angels say, 'Ameen, and the same for you.'" Living humans can also respond. And if it is said that they cannot respond without Allah’s will, then that is also not always the case; there was no need to specify "until the Day of Resurrection."

Therefore, this verse specifically concerns those who are in the Barzakh life.

There is no other suitable interpretation in this verse, so this verse is a definitive argument. Therefore, to exclude someone from this verse, either a verse from the Qur'an or a mutawatir (widely transmitted) hadith is required.

Any solitary hadith that goes against this verse will be suitably interpreted. For instance, "Your salutations are presented to me." This hadith answers a presumed question: Is sending blessings specific to your life or does it also reach you after your death? The answer is that your salutations are presented to me, meaning the reward reaches me, and the ranks are elevated. It is not wasted.

Similarly, from Saturday to Thursday, salutations are gathered and presented on Friday, meaning ranks are elevated. To conclude from this that the Prophet ﷺ becomes aware of who sent salutations is contrary to the mentioned verse and also contrary to the hadith in which the Prophet ﷺ said, "On the Day of Judgment, I will testify like my brother Isa (Jesus) that I kept watch while I was among them, but

when You took me, You were the Observer over them."

If the Prophet ﷺ were excluded from the mentioned verse, then on the Day of Judgment, the Prophet ﷺ would testify that someone sent salutations upon him, but the rest I do not know.

Hadiths that are explicitly against this verse and cannot be suitably interpreted will be considered weak; there is no need to examine their chains of transmission.

It is permissible to ask someone to pray for you. For example, Umar (RA) would ask the Prophet ﷺ to pray, but after the Prophet ﷺ passed away, he would ask Abbas (RA) to pray. If the Prophet ﷺ were excluded from the mentioned verse,

it would be permissible to ask for prayers near his grave. However, Umar (RA) did not request prayers from the Prophet ﷺ, which is a clear indication that the Prophet ﷺ is not excluded from the mentioned verse.

Those who are in the Barzakh life generally cannot respond to the calls of those in this world. In fact, they are unaware until the Day of Judgment. There can be various reasons for this unawareness. A person may be busy, our sound frequency might not be audible to them, or they may be distant. However, the mentioned verse states that being unaware is certain. Therefore, it does not matter whether those in Barzakh can hear us or not because even if they can, what benefit is there when they are unaware? And the Qur'an does not mention anything

that is of no benefit. Hence, the Qur'an does not explicitly state whether they can hear us or not.

Note:
There is an essential (absolute) reality, known best by Allah, and there is a necessary reality that aligns with sound reason and clear texts. The mentioned concept is the necessary reality. As for the essential reality of Barzakh life, Allah has described it as "you do not perceive," meaning it is among the ambiguous matters. In my opinion, some scholars try to explain the essential reality of Barzakh life, although Barzakh life and the life in Paradise are very different. As the hadith states: "In Paradise, there are such blessings that no human has ever imagined."

The purpose of understanding the necessary reality of Barzakh life is to recognize that asking those in the Barzakh life for prayers is pointless and futile. Instead, adopt ways of pleasing Allah that are proven by the Qur'an and Hadith.

As for the terms life and death, they are used in various meanings in the Qur'an. When the soul is united with the worldly body and there is an opportunity to do good deeds, it is generally referred to as life. When the soul is separated from the worldly body and goes into the cavity of a bird, and the opportunity for good deeds and faith ends, it is generally referred to as death.

Living a purposeful life is called life, and living a purposeless life is called death. A martyr continues to earn rewards even

after death, meaning they are living a purposeful life, so they are alive. The purpose of life in the Hereafter is Paradise, and since those in Hell are living a purposeless life, it is said about them that they will neither die as the atheists believe, becoming non-existent forever, and neither the real death, in which there is separation, that is, they will not be separated from Hell, nor will they live a life worth living.
(Translation: "Indeed, whoever comes to his Lord as a criminal, for him is Hell; he will neither die therein nor live." 20:74)

Living in blessed bounties and prosperity is called life, as martyrs live in blessed bounties, so it is said about them not to call them dead but alive because they are in the bliss of blessings.

As for the death that exists in the common sense of humans, it has no real existence; it is a materialistic belief that they will just cease to exist.
The essence of death is temporary separation and losing the opportunity for good deeds. The rest are mostly illusions, such as what will happen to my children. Remember, Allah was their Lord before, and He will continue to be their Lord in the future.

And Allah knows best.

Our Lord, accept from us; indeed, You are the All-Hearing, the All-Knowing. Ameen, O Lord of the Worlds.